VOL. 10 DECEMBER, 1966 NO. 8

Holiday Greeting From The New Bern Scottish Rite Bodies

The officers and the office personnel of the Scottish Rite Bodies in the Valley of New Bern wish for you and yours all of the richest blessings of life for this Holiday Season.

REGULAR MEETING

New Bern Lodge of Perfection No. 6

Monday Night, December 12, 1966

8:00 P.M.

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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NEW BERN SCOTTISH RITE BODIES
New Bern, N. C. 28561

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FLORIE G. DILL.....*Ass't. Editor*

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New Bern, N. C. December, 1966
Vol. 10 No. 8

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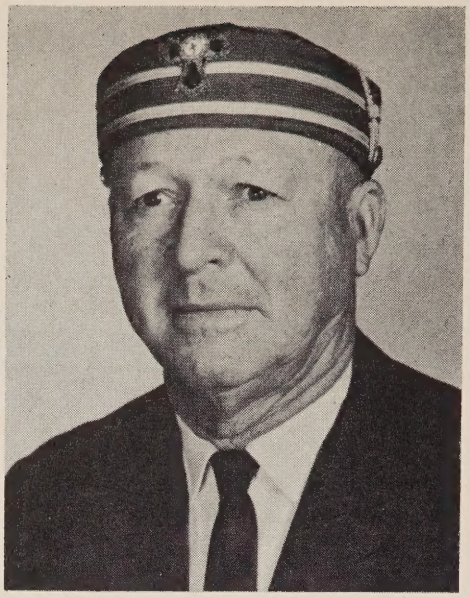

William L. Adams, 32°, K.C.C.H.

NEW BERN SCOTTISH RITE CLUB MAN-OF-THE-YEAR

On Thursday evening, October 27, at the Scottish Rite Ladies Night party held in the C. A. Seifert Banquet Hall in New Bern, Brother William L. Adams was awarded the title of "the Scottish Rite Man-of-the-Year" for the New Bern area. This award is made annually by the New Bern Scottish Rite Club to one of its members whose services to the Bodies has been noteworthy. Brother Adams has been one of the hardest workers for the Scottish Rite in the Valley of New Bern. In fact, he is an indefatigable worker in all phases of Masonry. He has the distinction of having served as Master of two lodges, one being Doric Lodge and the other, Grantham Lodge. He is also District Deputy Grand Master for the Seventh Masonic District, and in this capacity he has been instrumental in implementing the Grand Master's program throughout the district.

He was made a Master of the Royal Secret during the Spring Reunion of 1951 and thus has had a little more than fifteen years of experience as a Scottish Rite Mason. In October, 1961, his meritorius service was recognized by the Supreme Council when it elected him to receive the Investiture of Knight Commander of the Court of Honour.

Singularly enough, and at the same time very appropriately, Brother Adams was not present at the banquet when the announcement of the award was made. He has been one of the tireless workers in, and supporters of, the New Bern Chaper of DeMolay. These boys are deeply indebted to Brother Adams for the splendid manner in which he has guided and directed their activities, and it so happened that on the night of the Scottish Rite Banquet the DeMolay boys were engaged in a very important meeting. It was characteristic of Brother Adams that he felt the boys were in greater need of his attention at that time, and it is such a spirit as this that has been his outstanding attribute from the moment he became a Mason. Needless to say, it was the same spirit which prompted the decision of the judges in selecting him as the Scottish Rite Man-of-the-Year, for the New Bern Scottish Rite Club.

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

Those Brethren who attended and our 130 candidates had a wonderful time at our Fall Reunion. It was an outstanding success from any angle and will go down in Scottish Rite history as a real outstanding Reunion!

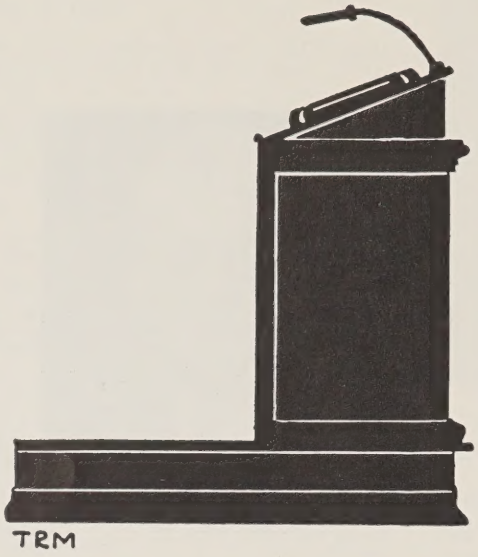
I want to extend my heartfelt thanks to our Brethren for the wonderful help I received at this Reunion and I hope now they will gird themselves for the Spring Reunion of 1967. If every one of our members living in the 21 counties in our jurisdiction would bring but one candidate I could realize my ambition to get that magic number of "200". That's a target to shoot at and I believe if we start now we can attain it. Remember our high water mark "196", and as the Spring Reunion will be held on April 11, 12 and 13 and will be my last Reunion as Assistant Secretary I hope the members will all help to make the Spring Reunion a RECORD BREAKER.

Thanks again for the wonderful help you have given in the past years and for the 1966 Fall Reunion.

Let's begin NOW for our 1967 Spring Reunion. A Merry Christmas and a Happy New Year to all our members.

Sincerely and fraternally yours,

Ass't. Secretary



From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

THE ALTAR

(Excerpt from Short Talk Bulletin)

In the center or somewhat east of center of every American Masonic Lodge is the Altar. In English Lodges, and in the homes of bodies of other Masonic rites the Altar may be found in the East, but in the American Symbolic Blue Lodge the Altar occupies the most prominent and important place.

Its symbolism has been often written. But many prefer their own interpretations. Nothing more pregnant with meaning was ever compressed in a Masonic paragraph than is found in the words of the great Albert Pike.

Masonry follows the ancient manner of teaching. Her symbols are the instructions she gives; and the lectures are but often partial and insufficient one sided endeavors to interpret those symbols. He who would become an accomplished Mason must not be content merely to hear or even understand the lectures, but must, aided by them, and they having as it were marked out the way for him, study, interpret and develop the symbols for himself. Every Mason may indeed, "Study, interpret, and develop" the symbolism of the Altar for himself. For some it is but a structure in the room on which lie the volume of the Sacred Law, and the square and compasses. These see it illuminated only by the three lesser lights, with no more vision that they behold the Master's Chair in the East, and the benches on the side illuminated by the lights in ceiling or on walls.

But to those with more imagination the Altar seems what it really is — the center of Union and Friendship, the home of the greatest symbols Masonry has developed for her use, the Sanctum Sanctorum, or Holy of Holies of the Temple of Solomon, the seat of the Ark of the Covenant from which radiates the gentle glow of the Shekinak, the living representation of the immediate presence of the Great Architect of the Universe.

It is not the shape, nor the size, nor the carving, nor the decorations, nor the embellishment of the Altar that is important. It is important because it is the very focus and center of brotherhood, and the center of Lodge and Masonic Life, and displays to all the Volume of the Sacred Law, and the other two Great Lights by which Free Masonry illuminates the hearts of men.

It is true that a Cubical Altar does continue to ancient symbolism that the Cube, representing geometrical perfection, also represents the perfection of Diety. Ancient Altars possessed horns on which a man fleeing from his enemies might lay hold; while he held, he might not be taken by enemies or the law, thus giving him time to prove his innocence, if innocent of whatever charge laid against him might be. Some Masonic Altars do have horns, in King Solomon's Lodge of Woodbury, Connecticut, is a very old Altar, each corner ornamented with horns taken from the first Merino sheep imported from England.

Just as the Old and New Testaments bound together to form the Bible represent the Volume of the Sacred Law to any Mason, by his faith what it may, so any Masonic Altar, of any shape or size of material, plain or ornamented, horned or not, represents the Soul of Free Masonry.

As the Altar is in the center of the Lodge room, so is its use and teaching the center of Free Masonry. Essentially and primarily a brotherhood of many men, there is nothing private or personal about its altar — it is the Altar of every brother who gathers around it. It is the heart of every Masonic degree. Every man present at any Lodge meeting has knelt before it — or one like it in another Lodge. It has shed its influence upon every Freemason, and every Freemason may see it as the very

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core of the ancient craft he cherishes.

The ballot is taken upon the Altar; there every member may exercise his greatest right and privilege, wield the greatest power, do the greatest act which a Freemason can do in his Lodge, save only the making of a Mason; decide who may and who may not have the privilege and honor of Freemasonry in his life.

If only, how many "if onlies" there are in life. If all brethren thought it through, this casting a ballot upon the Altar of Freemasonry, most solemnly dedicated and consecrated to the Great Architect, would never result in a black cube deposited for small, unworthy, personal, selfish or spiteful reasons.

There is no phrase in any Masonic obligation which binds a brother to be just in casting of a ballot. No man knows, none may seek to know, who cast a black cube. It is wholly between him who ballots and his conscience.

To blackball a candidate for worthy reasons is a worthy act. To prevent an applicant from receiving the blessing of Freemasonry for any other reason is despicable, not the less so that no one can ever know.

There are three great moments in the obligations — the same in all three, and thus, perhaps, most dramatic in the first, but thought provoking and affording much contemplation for the serious minded in all. And who is other than serious minded when he becomes a Freemason?

The first comes at the beginning of the obligation. For what does a candidate know of the ceremony in which he is to take part? Careless and unthinking brethren have told him of a "Masonic Goat." He is assured that he will "back down" rather than "take it." Some have been so coarse minded as to laugh when they speak of seeing him take his degrees — as if there were Goats and tortures and ridicule in a ceremony which a man seeks by declaring his belief in God!

Nonetheless the candidate knows nothing of what ceremony he is to go through, and there is little or nothing in the preliminary parts to fore-shadow that which the obligations bring into being. Hence there is a high moment when, kneeling, he hears and must repeat that he is "in the presence of Almighty God." Men start not thus to play a joke, nor partake of such a ceremony who find it without value!

The second comes with the removal of the Cabletow. Up to this moment the candidate may be, if necessary, physically restrained. The hold upon him his brethren-to-possess is a material one. But when the last solemn word is said, and the oath which follows the obligation is taken, there is no more need of a material bond. Brethren are released from the Cabletows because the brethren hold them by a stronger tie! What a beautiful conception that is! One moment an initiate — the next a brother. One moment a petitioner, asking, hoping — the next a part of the Lodge, a participant. One moment but profane material in process of passing tests — the next belonging to their Lodge, their Lodge belonging to them.

The third and highest moment comes very shortly thereafter. The act of bringing to light the Candidate "who has long been in darkness" is ever memorable. Never the brother who can forget that shock; when that which was mysterious becomes plain; when that which was hidden comes into view; when that which was secret is told. "And God said let there be light, and there was light"; eleven words in the Old Testament tell the story of creation. Eleven words in a Masonic degree tell the story of trust, and faith, and happiness of the Brethren in him they thus make one of them. No, it is not to be forgotten.

The Altar of Obligation is the very heart and core of Freemasonry. From it and its Great Lights radiate the gentle light of brotherhood, which has girdled and illuminated the world. By its influence men compose their differences, forgive each other their wrongs, and form lasting friendships.

When at last an enduring peace and understanding relationship shall come into being and continue between peoples of the world, it will be because the power generated by this contact point between man and the Great unknown has spread far beyond Masonic Halls to encompass all mankind.

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The Legend of The Magi

History has never told us what became of the gifts of the Magi, but legend tells us that Joseph and Mary carried them back to Egypt.

On their return to Nazareth the chests were placed on a table in the room of the Christ Child. As a boy He was told over and over again of the coming of the three kings and their gifts. He treasured them.

One day, just before He left to begin His work of healing and teaching, He went to Mary and said, "Mother, these gifts were presented to me at my birth. Should aught happen to me I would share them with others. I pray thee, do not open them until I am gone."

And Jesus went forth into the world where hardships, heartaches, and triumphs awaited Him. But also waiting Him were death and everlasting life.

After Calvary, Mary returned home weary and sad. At times it seemed as though her grief was more than she could bear. As she neared Nazareth she suddenly remembered the chests and her Son's request. A feeling of excitement mingled with reality seized her. She hurried into her Son's room. There on the table were the chests. A strange light played upon them; one bright beam rested upon the chest of gold. Hesitantly, she picked it up and opened it.

According to the legend the voice of Jesus spoke to her anxious ears. "Lo, I would share my gold with all who want it. The gift of the first Magi has been changed into a greater treasure. To all who earnestly desire it and see it, I give them of the new Gold, Love. Through use it has the power to increase. As one selflessly loves, in like proportions for him will Love increase." His voice ceased.

In a daze Mary sat down the chest of gold. The bright light shifted to the gift of the second Magi. Mechanically, Mary picked it up and opened it. The fragrance of frankincense slowly filled the room. Again Mary heard the voice of her Son, saying, "When you have given and received of Love, you are ready for the second gift. Before you can have this gift for yourself you must first give it to others. The frankincense is now the incense of Joy and Happiness. As you give it to those around you it will increase for you as the loaves and fishes did for Me. Joy will be yours forever."

As Jesus stopped speaking, a load was lifted from her heart. The grief she had felt since her Son's death had left her, and she softly repeated His words, "Not My will, Father, but Thy will be done."

She smiled sweetly as she sat down the fragrant chest, and as the bright light shifted to the gift of the third Magi, she softly hummed a lullaby she had sung to her babe many years before.

She was still smiling as she opened the third chest and heard Christ say, "To those who have accepted My first gifts, I have yet another. As you give of Love and Joy and Happiness you have shared with Me My work of healing. The bitterness of myrrh I have changed into the sweetness of Peace. Take it with you. Let it be a part of your daily living so that you may have Peace with all people — and Peace with yourself."

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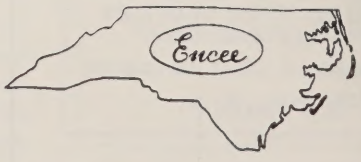

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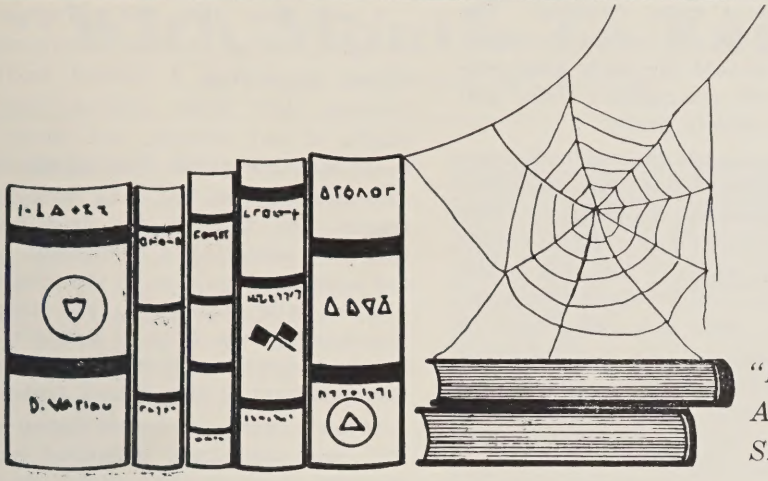

TEMPLE TOMES

"IT IS THE GLORY OF GOD TO CONCEAL A THING: but the honor OF KINGS IS TO SEARCH OUT A MATTER." (*Prov.* 25:2)

The quest to improve oneself daily in Masonry takes us into many interesting areas. This is one of them; As seen through the researches of one of our favorite scholars Dr. E. M. Blaiklock, professor of Classics at the University of Aukland, N.Z., and the Consulting Editor for ETERNITY magazine.

To the north of Israel lies Lebanon. The great rift valley which forms the shape of Palestine first takes definition there in the chocolate brown and bright green of the fertile Beqaa plain which lies between the Lebanese ranges. From Israel—a hungry land of tangled hills, coastal and river plains, and arid uplands—Lebanon always seemed an El Dorado, a place of beauty, rich and set apart. On its hillsides grew the noblest of all ancient trees—the cedar, a tree which provided psalmists and prophets with a wealth of imagery of strength, beauty, and enduring majesty.

Only the "voice of the Lord," says the author of Psa. 29:5, could shatter the cedar. The girl's lover in Solomon's song had a countenance "excellent as the cedar." And seeking choice wood for a worthy temple to Jehovah, the same Solomon mortgaged his country for timber from the mighty Phoenician landlords—a partnership which had enduring repercussions.

The cedar played an important role in ancient history. Possibly 15 centuries B.C. the tribes who became the Phoenicians drifted around the Fertile Crescent until they settled in the coastal strip west of the two Lebanese ranges. There were in a *cul de sac*: to the south was Palestine, policed by Egypt and occupied by fierce Canaanitish tribes with the Philistines on the coastal plain. The infiltrating Hebrews soon added another element to the strife. To the north were the Hittites. The Phoenicians were wedged between the mountains and the sea.

To the Hebrews, landsmen, agriculturalists and shepherds, the sea was a barrier and a thing of terror. But the Philistines, refugees from Crete and mighty seamen, set an example for the Phoenicians. The sea became a highway; the cedars of Lebanon provided the world's finest timber for what became the world's finest ships.

Thus the Phoenicians became the world's greatest navigators. They traveled to Cornwall in England for tin; they circumnavigated Africa; they sailed fleets for Solomon out of the Gulf of Aqaba, to India and Ceylon; they planted colonies around Africa as far as Ghana. Carthage, rival of Rome, was their great foundation. The emblem of their empire might well have been the cedar, as it is of modern Lebanon.

In the tenth or eleventh century B.C. the Phoenicians first turned to major commercial exploitation of their timber. South of them was a ready customer, their own shrewd partner in the eastern trade, Solomon of Israel. The Phoenicians were businessmen, and it was to their obvious advantage to draw back into their own coffers, some of the gold flowing into Jerusalem. There the Israelite king was busy building a temple for Jehovah and a palace for himself. Cedar beams were needed in huge quantities.

The problem was labor. The Phoenicians were heavily preoccupied with the manpower needs of their commerce and shipbuilding. To supply the order of their new customer was a task that would have disrupted their economy. Hence a labor force of 30,000 Israelites and a larger number of slaves were recruited by Solomon to cut and prepare the lumber, haul it to the sea, raft it down to Joppa, and haul it up the rugged miles to Jerusalem.

It was Solomon, therefore, who began the systematic devastation of the ranges

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and precipitated a cutting program far beyond Nature's powers of renewal. As a botanist, he should have realized this. We read that he spoke learnedly "of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall" (I Kings 4:33). The goat followed the lumberman, chewing all the springing shoots. Soon the great forested ranges became a desolate rock rampart which modern Lebanon is seeking to reclothe — after shooting the goats.

By Ezekiel's time, three centuries later, the ruin was complete. In Ezek. 31, the prophet compares Egypt to a fallen cedar. The sustained image which occupies most of the chapter should be read in the Moffatt translation or the R.S.V. omitting the reference to Assyria, which is a misreading. The picture is one of ruin, smashed branches, beauty ravished, the axe and fire triumphant.

So the cedar became a legend in Israel. After the lamentable division of the land, a king of Judah cast down a challenge before his northern neighbor: "And Jehoash king of Israel sent word to Amaziah king of Judah, 'A thistle on Lebanon sent to a cedar on Lebanon, saying, "Give your daughter to my son for a wife"; and a wild beast of Lebanon passed by and trampled down the thistle' " (II Kings 14:9). And so, indeed, it came to pass, though Jehoash was no cedar in majesty.

"The righteous shall grow like a cedar," says Psa. 92:12, in an image as rich as that of the olive. Righteousness has the rugged strength and comeliness of the cedar, compacted to hardness and durability by the good rains of heaven and the richness of the earth. The righteous person is rooted deep in the solid realities of Creation. The deep anchorage of trees always impressed the Hebrew, who lived in a land not noted for great trees. The "tree by the rivers of water" of the Psalm 1 is enlarged by Jeremiah in chapter 17 with the addition of a significant detail: it "spreads its roots by the river."

The righteous man endures. The cedar scented the air on the Lebanese hills, and so should the truly good person sweeten the atmosphere about him —in life and even in death.

When a pharaoh's funeral barge was uncovered a few years ago, archeologists had a strange experience. The funeral barges of Egypt's royalty were built of cedar. (One of the most entertaining stories found in an Egyptian papyrus roll tells how Wenamon, a priest, went up to Byblos for fine cedar and, through manifold adventures, which cast vivid light on the cedar trade and the lumberers' port, brought his cargo home.)

The barge lay in a burial trench under great slabs of stone. As one was lifted, from the cavity sealed thousands of years ago came the sweet scent of cedar. Some lives long finished have an enduring worth which still sweetens the atmosphere.

"The righteous shall grow like the cedar"—not spectacularly with lush yet flaccid greenery but slowly, muscularly, firm, and resistant. During a gale, place your hands on a great tree trunk. It never moves. It has grown too well, too deliberately, to bend in even the worst raging tempest.

Complementing the Cedars-of-Lebanon studies is Donald Culress Peattie's "Trees", so fitting at this time.

I saw them first, the redwoods, at twilight, coming on them unexpectedly. Silent, awestruck, I walked fearfully between their boles, greater than the shafts of any temple, and threw my head back to see the last sunset light sweeping through the dark sempiternal fronds. My feet, on the deep human carpet of centuries of needle-fall, made not a sound. Nowhere, in the mist rose-blurred with afterglow, was there a sound except the voice of a single bird, at his vespers, a disembodied voice in the clerestory of this sacred grove.

What a story a redwood stump could tell, with its 2,000 rings of annual growth! One of the outermost rings carries us back to the landing of the Pilgrims. Count back from there: 1600, 1500, 1400, 1100 — you are still only at the First Crusade. Keep on counting, year by year. Your eyes will be sore and strained before you get back to the year when Alaric was sacking a fallen humbled Rome. And yet this proud, this lusty American tree was already a strong young giant. When it was a sapling the Chinese were inventing paper. When it was a hopeful shoot, Pompeii, the pride of pagan pleasure cities, was buried under the ashes of Vesuvius. As the seed sprouted, Christ was born in Bethlehem.

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

MY BROTHER OPENS DOORS!

I used to be quite impressed by the fact that a visiting celebrity was met by the mayor of a great city and was given a large key called "The Key To The City". I wondered just how large a lock would have to be for the key to fit. Why not give a smaller key which would fit some lock whereby the visitor could find a place of retreat and comfort? Ah, but that is the point! I had missed it! What really was being said was "We are hereby giving you free access to the doors. You can open them, if you really try."

In a very real sense, this is what Masonry has been saying to "Blind Candidates" and to Brothers alike: "I give to you the Keys to the City of God — to the Temple not made by hands, eternal in the Heavens." It is both interesting and challenging to note that the keys were not given on the impulse of a moment. There was no fanfare attached to it. It is not the bestowal of a blessing on one so that one may bestow a blessing (by reciprocity) upon us. There is a real genius in the whole affair. Before we can fully understand the meaning of the presentation of these keys, there has to come something quite significant in our life and heart. A man is not likely to present the keys to his possessions to another until he is sure of the other fellow's motives and beliefs. Hardly would one entrust his savings to an insecure bank- Foolhardy is the fellow who entrusts his life to one whose loyalty is untested. To truly be a Mason, one must have a well-founded faith and a purity of life and intention. Having arrived at this point, a man is in position to be entrusted with the secrets and the keys of Masonry. Everytime one of us receives this experience, he is given the keys to the mysteries and designs of the Great Architect of the Universe and His plans for a better life. My brother in Masonry can open doors — doors to the realization of God's Kingdom on the Earth. Faith and allegiance to the highest we know is the only prerequisite to the possession of the keys. Once having been given the keys, a Mason is duty bound to use them to open doors to a better world! If we fail to use the keys which have been given to us, the "profane" will not open the doors! The doors will not open for ourselves or our world.

Rev. Clyde G. McCarver, 32°, K.C.C.H.

Having said this, let us look at some of the doors. Let us determine to begin to open them! We cannot open them all in a day! The resources and the will of Almighty God are simply inexhaustible.

Behold the first door! It is the door of fellowship. There is no doubt about it! Masonry teaches that man is intended to live in fellowship with God and with one another. No man is an island unto himself. Tragic — but true — some who receive Masonry's key to fellowship have chosen to throw it away or not use it! Here is a man who affirmed his faith in the tenets of our order: his intentions were good, but the pressures of life, pleasure, or ambition are allowed to leave less and less time for fellowship within the Craft. We have been given the key which makes it possible to enter into the very presence of God through true Masonic fellowship. Friendship and fellowship, like the land, must be cultivated and cared for or it will deteriorate and blow away! When our ancient brethren gave us Masonry, they were well aware that each member would be needed to support the other in the crises of life. The winds of doubt and shifting sands of alien philosophies and ideologies make it impossible for us to reach our destination alone — we travel; but, we travel with the companionship of others toward a goal which is certain and sure.

The second key is to the door of understanding. It is a grand thing to understand the real meaning of life! So few of us ever do! Almost all modern plays give a pretty morbid picture of life as a vast void in which man is a prisoner! This is the morbid paralysis which has crept over the life of many people in our day. The individual who

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has tried to find the pattern of life without including God is absolutely sure to arrive at a distorted view and a dead end! It is no accident that the very first words in the unfolding drama of God's will and word are: "In the beginning God . . ." When we use this key, we discover that God has made all men and bestowed upon them a freedom. He wants a response of love — not robot reactions! God took the great gamble when he made us with the ability to follow His designs or hide in the caves! When we use the key of understanding of the meaning of life, we come to realize that the open sores of the world do not have their origin in the heart of God — but rather in the hearts of disobedient men.

Then there is the door of responsibility. Freedom is but one side of the coin of life (how many of our people need to know that); responsibility is the other side! You are free to make choices; but, once having chosen to be a Mason, you are forever bound to the to the Great Architect for time and eternity! Masonry asks everything of you — your very life. It invites you to be forever bound and forever free: forever bound to the noble; forever free to travel the road toward that nobility in the light which has been granted you.

There are many who do not use these keys! Many have lost them through neglect. Some have defiantly thrown them away! One thing is certain: they never discover the thrill and joy of really being a Mason. He is to be pitied who sees Masonry either as a luxury or a burden. To be pitied is the man who does not get a thrill from being a Craftsman under a Great Architect whose designs are always in perfect proportion. He may stand erect; he may live by square relations to all; he knows that he is traveling on a level of time which leads to fulfillment and the completion of the Temple. This is our task; it is also our joy!

FATHER AND SIX SONS RECEIVE SCOTTISH RITE DEGREES

Of particular significance to Masons throughout the country is the participation of a father and six sons in the Scottish Rite Reunion conducted in the Scottish Rite Temple of New Bern on Nov. 15, 16, and 17. All seven male members of this family joined the class of candidates to receive the degrees. It is known that this constitutes a record for North Carolina and it is generally believed that it also establishes a record for the entire United States. The members of the family are as follows: Left to right, Franklin Stephen Parker, Rev. Joseph C. Parker, Aubrey Hamilton Parker, Wilbur C. Parker, the father, T. Wilson Parker, Hodges Bell Parker and Wilbur Amos Parker.

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HERE, THERE AND YONDER

THAT CERTAIN SOMETHING

Many times I think of the sports writers several years ago, when they asked Gentleman Jim Corbett, the heavyweight boxing champion of the world; the question "To what do you attribute your success in life?" Jim Corbett was champion from 1892 to 1897. He won the title from John L. Sullivan and was the first to fight under the Queensbury Rules. The sports writers were expecting "Gentleman" Jim Corbett to answer by saying, "my ability to punch, my ability to back-pedal or my speed, etc." Imagine their surprise when Gentleman Jim said "I attribute my success to two things. First, **I had always had a genuine burning desire to be somebody and second, I always said to myself, no matter how down and out I might feel, how disappointed and worried I was; I would get up and go one more round."**

I would like to suggest these two recipes for success for all people. I believe the people who have made our world a better, more wholesome place in which to live, have been those people who used these two thoughts as their basic drives in life. Many ball teams down at the half, disappointed, worried, have come roaring back to win the game. Many men and women with seemingly all the odds against them, have come back to make huge success. Walt Disney, first gave to the world his creation, Oswald the Rabbit, it fell flat; once he said the American people just don't like rabbits. He kept trying and came up with Mickey Mouse and his Fame skyrocketed over-night. John Bunyon wrote Pilgrims Progress while he was in prison. Beethoven wrote his greatest symphony while he was deaf. Caruso and Gershywn were disappointing failures for years, only to come back and achieve success. I could go on and on with hundreds of individuals who apparently wanted to really be somebody and who were willing to get up and go one more round.

Ed Blair 33°, Havelock, N. C.

To me there is really a **certain something** even behind these two recipes for success. This **certain something** is greater than any Atomic Bomb, or the accomplishments of great travel or any other tremendous achievement. This **certain something** is enhanced in Scottish Rite Masonry. It causes one to think more highly of himself than before, it increases ones value of the dignity of mankind and causes one to really want to be somebody. Yes, within the human soul, behind the will power in mind concentration, in unison with the source within, one can begin to harness the forces about him. The conclusion is, therefore, that the greatest discovery of modern times is the power of the creative mind and how to call upon it at will.

I am one of those who believes, **that certain something** is deepened and broadened by Scottish Rite Masonry. For surely, no one has taken the Scottish Rite without having the benefit of something bigger and nobler than before. In Bible times, Noah found that something and he and his family were saved. Moses found that something and became the Leader of the Children of Israel. Lincoln found it out of a heart of love, had much to give. Edison found it and dreaming dreams for the benefit of humanity; we find our world illuminated as a result of his dreams. The Wright brothers found it and dreamed of a great bird flying through the air. Albert Pike found it and gave to all Masons, "Morals and Dogma", which has been a leavening influence for all who came our way.

"That certain something" is brought closer to us all when we take the degrees of the Rite. Let us take heed and be aware of its presence. Let us take heart and sing with the Philosopher of old, "The world is my friend, the stars are the eyes of God that see us, the brooks and streams are the forces that serve us." **There is a God in Heaven and the world can be one of Peace, Harmony and Brotherhood.**

DOWN ONSLOW WAY

Reynold Davenport, 32°, KCCH

A few months ago we presented here a brief history of one of Onslow County's new lodges, Stump Sound No. 733 in Sneads Ferry. This month we are presenting a similar history of New River Lodge No. 736 in Jacksonville, which lodge is still the second youngest lodge in North Carolina.

New River Lodge was instituted on December 16, 1965 by Most Worshipful Brother Sam A. Hennis, Jr., then Grand Master, and this brought to three the number of Masonic lodges in Jacksonville. There were thirty-eight Masons whose names appeared on the petition for dispensation.

The idea of a third Jacksonville lodge

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had been under discussion for several years, but it was not until mid-1965 that a small group of Masons finally determined to see the project through to a successful conclusion. They began a series of meetings to interest other Masons, to make necessary plans, and to assure themselves that a meeting place was available. Eventually all the loose ends were brought together and the brethren were all set to petition the Grand Lodge, except for one important detail — the selection of a Master. Pertaining to the formation of new lodges our North Carolina Masonic law says, "The brother selected for Master 'should' be a Past Master at the time," so these brethren had contacted several Past Masters in their efforts to find one who would be willing to serve as Master of the new lodge. All of the Past Masters contacted were reluctant to relinquish membership in their mother lodges, and the hour was growing late. Unless the lodge could be ready for institution by mid-December the date of charter was going to be delayed a full year.

Finally, with time rapidly running out, the brethren requested the Grand Master's permission to select as Master a brother who was not a Past Master but who, by reason of ability and worthiness, was well qualified to serve. The permission was granted and so it was that Worshipful Brother Gerald W. Ringler, Certified Lecturer, came to be Master of New River Lodge, U.D., on the date of institution.

Having barely met the deadline for institution the New River brethren went enthusiastically to their labors and, within the prescribed time limitations, they completed all that work which had to be done to qualify them to petition the Grand Lodge in April 1966 for their charter. During the weeks that they worked under dispensation they initiated five, passed five, raised one, and elected one Mason to honorary membership.

The new lodge received its charter from Most Worshipful Brother Arnold J. Koonce, Sr., Grand Master, on April 23, 1966. Since that date New River has raised nine more Masons to the Sublime Degree. Two Masons have affiliated with New River. None has been lost by death, demission, or other means. So New River Lodge, after almost a year of existence, has already grown to a total membership of fifty, plus one honorary member.

REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

No attempt will be made here to list the many fine Masons who contributed so much to the formation of this new lodge. Space will not permit such a lengthy list, and to list only a few would be to slight many.

The New River brethren meet at 7:30 P.M. on second and fourth Thursdays in the temple of Semper Fidelis Lodge No. 680. All Masons are encouraged to visit this fine new lodge.

One cannot contemplate New River and Stump Sound Lodges without being impressed by the strides Masonry has made in Onslow-Lejeune during the past two decades. Twenty years ago we had LaFayette Lodge No. 83 in Jacksonville, Seaside No. 429 in Swansboro, and Richlands No. 564 in Richlands. In 1946 Semper Fidelis Lodge No. 680 was formed at Piney Green (moved to Jacksonville in 1955). In 1964 Stump Sound Lodge was formed with all of its initial membership coming from LaFayette and Semper Fidelis. In 1965 New River was formed with most of its initial membership coming from LaFayette and Semper Fidelis. So we have progressed from three to six healthy lodges in less than twenty years. This year, by act of Grand Master Hennis, our six lodges were formed into a separate Masonic District, the Eighth. Now work is under way to form still another lodge at Piney Green, the original home of Semper Fidelis.

Blue Lodge Masonry is on the move in Onslow-Lejeune. Scottish Rite Masonry, York Rite Masonry, the Shrine, and other associated bodies have all benefitted greatly and will continue to benefit greatly from this blue lodge activity. It thus behooves all of us to forget not whence we came, to attend and support our lodges with regularity, and to contribute our part to the continued growth and strength of all Masonry. In such manner, and by constantly practicing our Masonic teachings, we will contribute immeasurably to the betterment of our community, our state, and our nation.

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Congratulations - York Rite Bodies

Tuseday, November 8, 1966, was a big day in the history of York Rite Masonry in the New Bern area. The new Temple, devoted exclusively to Masonry of the York Rite, had been completed and was now ready for its dedication.

The brethren had worked long and hard in the erection of this magnificent edifice. Many hours of sacrificial labor had gone into its construction. All of those labors had been productive, and now the Temple was complete. To dedicate the Temple more completely to the glory of God, the New Bern York Rite Masons had called upon the Grand Lodge of A.F. & A.M. of North Carolina to conduct the dedication ceremony. This ceremony, under the direction of the Most Worshipful Grand Master, Brother Arnold J. Koonce, Sr., of High Point, was conducted at seven-thirty o'clock Tuesday evening. Several Grand Lodge Officers participated in the ceremony, but the chairs were filled for the most part by local members of the York Rite Bodies. The ceremony was very impressive, and it was witnessed by a lodge room overflowing with the brethren and their ladies. At the conclusion of the inspiring ceremony, Most Worshipful Brother Charles C. Ricker, Grand Secretary-Recorder of the Grand York Rite Bodies and Past Grand Master of the Grand Lodge of North Carolina, delivered a short and very inspiring address. The non-Masons were then excused and the Grand Lodge was closed.

The program for the dedication included an organ prelude by Brother Arvids Snornieks and a welcome address and recognition of guests by Dr. N. M. Baxter, Most Excellent Grand High Priest of the Grand Royal Arch Chapter of North Carolina. Miss Catherine Latta, one of New Bern's most talented soloists and music instructors, sang two solos as beautiful highlights of the program. One of these was "Bless this House" and the other, "The Lord's Prayer."

The benediction was pronounced by the Reverend and Brother Richard D. Shinkle, pastor of the Beech Grove Methodist Church.

The officers of the New Bern York Rite Bodies were introduced as follows: Joseph E. Slater, High Priest of New Bern Chapter No. 46, RAM; Elijah Cannon, Illustrious Master of New Bern Council No. 12, R. & S.M.; and Alvia Hearren, Commander of St. John's Commandery No. 10, KT. There was a large gathering of York Rite notables from all over the state, in addition to several Grand Lodge Officers and some Past Grand Masters.

The new Temple is located adjacent to the Shrine Club property on Race Track Road. It is built on two acres of ground and consists of two stories of stone and brick construction. On the first floor there is a dining room and kitchen, the dining hall serving a double purpose of use not only for dining activities but also as a large and attractive lobby as well. The focal point of the lobby is a stage, in the back center of which is an Altar with the Holy Bible and a background of drapes. A spotlight overhead focuses on the open Bible on the Altar. On one side of the stage is the American flag, and on the other side is the Christian flag. This beautiful scene becomes the center of attraction upon entering the lobby. The stairway and all of the second floor have been carpeted with a beautiful, golden-colored carpet. All of the rooms are furnished. The furniture in the large Lodge Room itself is beautiful from every standpoint. The Lodge Room is completely paneled, has incandescent lighting, and a beautiful ceiling consisting of celotex shaped in the form of the top of a pyramid. It is one of the most beautiful lodge rooms in the state.

Special tributes were paid to Ill. Brother John H. Parker, 33°, Grand Secretary-Recorder Emeritus of the Grand York Rite Bodies, for the inspiration he gave in initiating the project, and to Brother Nelson Banks, Recorder of Sudan Temple, for the service he rendered as Chairman of the Building Committee. Tributes were paid also to many others who contributed so much to the construction of the Temple.

The Scottish Rite Bodies in the Valley of New Bern are happy indeed to welcome this new Temple as another outstanding feature of the rapidly expanding Masonic complex in the New Bern area. Masonry in this area is growing tremendously, and the addition of this beautiful new Temple is a fine example of the interest that is manifested by Masonic brethren for accommodations and facilities which are commensurate with the beautiful philosophy upon which Masonic teachings of all degrees and bodies are based. And so we express our hearty congratulations to those who have labored so faithfully in the erection of this building, and extend to them our sincere best wishes for a successful future as we plot our pathway together.

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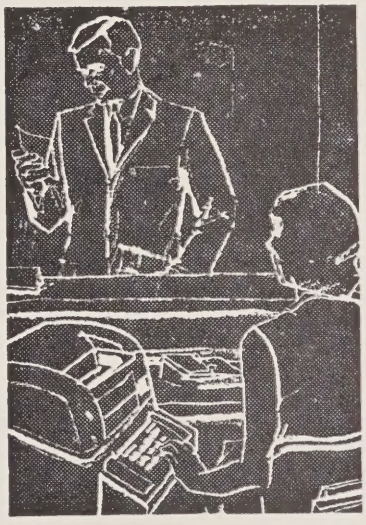
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SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting Wednesday night October 19, 1966, at the "Masonic Temple" at which time we were Host to the Brethren of the surrounding area, and their wives, at a "Ladies' Night Party". After a delicious meal, Brother Bob Pugh, our Secretary of the "Scottish Rite Bodies of New Bern, N. C., brought a very inspiring message, on "Scottish Rite Masonry", which was very much appreciated, by everyone. We were also delighted to have Brother Will Moore who accompanied Brother Pugh, to visit with us.

Brother Pugh made a point in his talk, that "Genius was ninety-nine per cent hard work, and one per cent inspiration, which brought to my attention a conversation I had recently with a man who is not pleased with the way things are going. He said we are on the road to ruin and waved his hand at the conglomeration of problems surrounding us and asked, "How long will this last?" I observed that his question was really incidental to another, "How much more capacity has man than he has shown so far?" "None", answered my friend, "he's over his head now." Have we the wit and the nerve to remove this meditation from the third person plural to the first person singular? Will that man in his office and this woman in the home and all the rest of us spend this hour in a scene dedicated to man's eternal search for truth and the highest use of himself, asking . . .

How do we let ourselves off too easily? The immediate answer is by entertaining purposes that are trivial, by setting up goals that do not mean very much. We have made our lives so comfortable, so safe, that we never find out what the limits of our strength are, how much there is to us, what we can actually stand. Whenever I read a story having to do with the life of the early settlers of this country, I am impressed by the amount of work they had to do, the hunger, thirst and cold they endured, and the element of uncertainty entering into their calculations. And with this constant stretching of themselves to meet their situations there was a bold and rugged facing of every issue, an heroic expression of idealism through religion, education and democracy, a willingness to accept penalties as well as prizes under the rules of the game, and through it all the sparkle and tang of genuine enjoyment. It may be quickly argued that life today, with its quickened tempo through mechanization and its multiplied social pressures, constitutes a drain more severe than previous generations knew, but it also provides more and easier evasions for those disposed to take them. The pioneer faced situations that were up to him; failure to shoot before the savage could throw his tomahawk meant death, and failure to clear the wilderness and plant the virgin soil meant hunger when next the snow-banks were high. Today, it is easy for men to lose themselves in the mass when social responsibilities press upon the community, giving beggarly sums when vast sums are needed for the relief of human suffering, and salving their consciences with the reflection that if they do not do the fine and costly thing demanded of them, undoubtedly others will.

How do we let ourselves off too easily?

Through some self-hypnosis of failure. It is not difficult in the sleepless night to imagine ourselves failing in health, ability and influence and going down the road to oblivion. It is easy enough to listen to the whining complaint of those swift to blame others and not themselves for imminent disaster, and at length find ourselves wondering if freedom and opportunity have not indeed fled the world. Are these pictures true? Not unless we permit them to be true. And while we may deny them in the sweet sanity of day or the bright company of courageous folk they do influence us not to attempt too much, to save ourselves whenever we can. No man who lets himself off too easily may possess any realm of goodness and joy. The brave and beautiful things in this world are not done by those who let themselves off too easily.

Wilmer C. Chesson, Secretary

EAST CARTERET SCOTTISH RITE CLUB LADIES' NIGHT PARTY

The East Carteret Scottish Rite Club held its Fall Ladies' Night program Nov. 2, 1966 at the East Carteret school lunchroom. We were most happy and proud to have Bro. Jimmy Brewer, 33°, P.G.M., as our guest speaker. I wish to thank Bro. Jimmy again for that wonderful speech. Bro. Earl Noe, 32°, K.C.-C.H., introduced the speaker. Bro. Fred Smith, 32°, delivered the address of welcome and Bro. Lambert Morris gave the invocation. Bro. R. W. Safrit, Jr., 32°, K.C.C.H., was our program chairman, assisted by the officers, and a fine program was enjoyed by all. Attendance exceeded our expectations with one hundred fifteen members, guests and their wives present.

Bro. Charlie Seifert, 33°, was on hand with his usual good wit and words of advice for the prospective candidates. Toastmaster for the evening was yours truly.

Earl M. Noe, Jr., 32°
Secretary-Treasurer

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ELIZABETH CITY LADIES' NIGHT PARTY

The Scottish Rite Masons of the New Bern Consistory No. 3 enjoyed their annual Ladies' Night Party in Eureka Lodge No. 317 in Elizabeth City on October 26.

This party has always been very successful and this year was no exception. The members and their Ladies look forward to this party each fall.

The total attendance was 253 including 10 prospective members.

Toastmaster F. W. Clark, 33°, called the party to order at 7:00 P.M. After a chorus of America and the Invocation by R. F. Spence, 32°, KCCH, a delicious dinner of Roast Beef was served by the ladies of E. C. Chapter No. 44 O.E.S. C. E. Bunch, 32°, KCCH, gave the address of welcome on behalf of the Consistory and made each one present feel that they were really welcome. W. T. Kirby, 32°, KCCH, responded to the welcome.

The Ladies at the speaker's table were recognized; also the President of the Elizabeth City Scottish Rite, Bro. Vernon Dockery, 32°, and R. K. Hollomon, 32°, the Sec.-Treas. Our D.D.G.M. of the 1st Masonic District Bro. Lindy Harrell of Gatesville was also present with his wife, and recognized.

Toastmaster Clark announced that, to the best of his memory, this was the 20th anniversary of the Ladies' Night Parties in Elizabeth City, and gave a short resume of the first party. Eight members that attended the first party were present tonight. He then read the following article entitled "The Scottish Rite Wife". W. C. Moore, of New Bern, Assistant Director of the work was recognized and welcomed by the assembly.

Our guest speaker R. L. Pugh, 33°, P.G.M., and Secretary of New Bern Consistory was presented in fine and eloquent words by W. M. Smith, 32°, KCCH. Bro. Pugh brought us a most interesting message, especially to the prospects, and from the applause that he received, it was evident that everyone was impressed.

The party was concluded with the benediction by Bro. Spence.

THE SCOTTISH RITE WIFE

There is one whom we dream of and
love and adore,
No matter where e'er we may stray,
And she watches with earnestness faithful and true
O'er her loved ones at home and
away.
She is kind, she is gentle and loving
and brave,
Spreading joy is the aim of her life

Robert L. Pugh, 33°, Secretary — Speaker of the Evening

For she labors with love to the last full
degree,
That's the role of the Scottish Rite
Wife.
She is wise in the customs of these
modern times,
Her decisions are not superstition,
For each one is so wisely and justly
made
It is more than just intuition;
And one of the finest that she ever made
Was settle the question one night
And tell him she thought, just the best
thing to be,
Was a part of the great Scottish Rite.
She, of course doesn't know of the passwords and signs
Nor care if they're ever concealed;
The signs or the symbols will not worry
her,
Though never explained or revealed.
It's the love and affection she has for
the world
And the real understanding of life,
And the honor she chose to confer on
the man
Who can call her his Scottish Rite
Wife.

Neil D. Annes, 33°

FORT BRAGG SCOTTISH RITE LADIES' NIGHT

On Wednesday night, October 19, approximately 150 Scottish Rite Masons, prospective candidates, and their ladies enjoyed a delightful dinner in the Horace Ziglar Banquet Hall of Fort Bragg Lodge No. 667 in Spring Lake, N. C.

William C. Hammond, Jr., 32°, acted as Toastmaster for the occasion and the Invocation and Benediction were given by Brother R. Vincent MacBryde, 33°.

Brother Farris A. Hunt, Master of Fort Bragg Lodge welcomed the assemblage and introduced the Officers of Fort Bragg Lodge. Following the address of welcome, distinguished guests were recognized.

As an added attraction, Brother MacBryde announced the winning numbers for three door prizes; one for gentlemen and two for ladies. These prizes

Elizabeth City Ladies' Night Party

were a surprise of Brother MacBryde and added to the festivity of the occasion.

Brother Thomas B. Brown, 33°, introduced the speaker of the evening, Brother Judge J. W. H. Roberts, 32°, who gave a splendid talk on Scottish Rite Masonry. Brother Roberts' theme was Jesus' commandment of "Love one another". He pointed out that Brotherly Love and Affection was at the center of Scottish Rite Masonry and that if you followed the teaching of Scottish Rite Masonry that you, of necessity, would be following this commandment.

The party was a great success and was thoroughly enjoyed by all and especiallly the talk by Brother Roberts.

HAVELOCK-CHERRY POINT SCOTTISH RITE LADIES' NIGHT PARTY

The Havelock-Cherry Point Ladies' Night Party held on October 14th in the West Havelock Elementary School auditorium was a huge success! Rev. Joe Parker acted as Master of Ceremonies and kept the party in good spirits with his bits of wit and humor from time to time.

Brother Norwood Sanders rendered the invocation, and a delightful roast beef dinner was served by the girls of the Rainbow Assembly 49 and prepared by the O.E.S. Chapter No. 289.

Brother Woodrow Midgette, 32°, was called upon for the address of welcome which was followed by the evening speaker, Brother Ed Blair, 33°, who delivered one of the finest talks on Scottish Rite Masonry yet heard in our Club; and as you probably have already guessed, maintained an uproar of laughter throughout the first half.

Brother Charlie Seifert, 32°, whom we all have come to love through the years, gave us a few pointers on the art of winning the potential to Scottish Rite Masonry.

The party closed with the group singing, "Bless Be The Tie".

W. W. Midgette, 32°
Secretary

ONSLOW-LEJEUNE SCOTTISH RITE CLUB

The Onslow-Lejeune Scottish Rite Club held a meeting on Monday, October 31, 1966 at 7 P.M. at Horne's Restaurant. Brother Frank Smith presided. Brother Bill Thomason gave the invocation.

This meeting was originally scheduled for October 24, however, in view of the Ladies Night sponsored by the New Bern Scottish Rite Bodies held on October 20 at Jacksonville, it was moved up a week.

The members and their ladies enjoyed a delicious meal after which a short business session was held. One candidate for the November Scottish Rite Reunion was present. It is anticipated that Jacksonville, Lejeune and Onslow County area will provide 20 or more candidates for the Fall Reunion.

Our regular meeting scheduled for November 28 will not be held and the date of the December meeting will be announced later. The By-Laws of the club require election of new officers for the ensuing year at the December meeting. Date and place of the meeting will be announced later. Members of the club will be notified by mail and are urged to attend this meeting.

Brother Reynold Davenport introduced our speaker for the evening, Brother Bill Pearson. Brother Pearson is head of the FBI Agency in the area. He related some of his experiences in his professional work and the value of Masonry and Masonic sponsored activities in molding the lives of our young people.

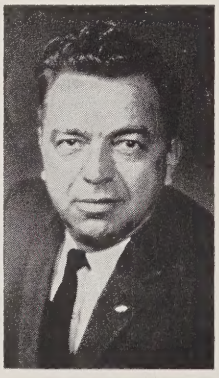
Brother Bill Thomason gave the benediction and the meeting adjourned.

Richard C. Paschall, Secretary

Bagpipe Skirls

Dear Brethren,

No matter how often we say that we're glad Christmas comes but once a year, aren't we always glad to see it that once a year? Doesn't it give you a kind of thrill that nothing else does? If we hadn't been boys, once upon a time, it might not hold such significance. Now that we're men, it should hold greater significance than when we were young. Try the following and see if they help you get through with a bit more ease.



TEN RULES FOR A HAPPY CHRISTMAS

1. Make Christmas preparations together.
2. Hold family gatherings at your home or attend them in the homes of other relatives.
3. Be as considerate of your in-laws as you are of your own relatives.
4. Remember the true significance of the Christmas celebration.
5. Attend as a family group several church services during the holiday.
6. Do something nice for someone whom you know can do nothing for you in return.
7. Remember it is more blessed to give than to receive.
8. You can give of your time and self as well as of material things.
9. Do not go so deeply in debt that the whole of 1967 will be a nightmare of bill paying for you.
10. Be thankful that you live in America.

If you want to be heard — whisper.

Grief can take care of itself; but to get the full value of joy, you must have somebody to divide it with.

Our forefathers insured our freedom, but left it up to us to keep up the policy.

Mountaineer: What'll my boy learn in this here school, teacher?

Teacher: History, spelling, trigonometry —

Mountaineer: Give him lots of that triggernometry — he's the worst shot in the family.

The only person who listens to both sides of an argument is the woman next door.

The only failure that really works against a man's character is his failure to try.

A sourpuss is made, not born. God gives us faces; we give ourselves expressions.

Only a light bulb can go out every night and still be bright the next day.

Biologist: A caterpillar eats all the time. In a month it would eat 600 times its own weight.

Deaf old lady: What's that? Whose boy are you talking about?

A little boy approached Santa in a department store with a long list of requests. He wanted a bicycle, a wagon, a chemistry set, a cowboy suit, a set of trains, football, and roller skates.

"That's a pretty long list," Santa said sternly. "I'll have to check in my book

and see if you have been a good boy."

"No, no," the youngster replied, "I'll just take the roller skates."

The unhappy are always wrong; wrong in being so; wrong in saying so; and wrong in making others so.

There may not be much to see or do in a small town, but what you hear will more than make up for it.

Now to each and every one —MERRY CHRISTMAS — and to our new Scottish Rite Masons, may your recent experiences in Masonry help to make it your best yet.

Your piper,
Paul Stevens, 32°

In Memoriam

When the last feeble steps have been taken,
And the gates of the Lodge shall appear.
And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious,
Will be plain and clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way.

Bobbie Jefferson Dennis, Fayetteville, N. C.	**Oct. 18, 1966**
Thomas J. Merritt, Elizabeth City, N. C.	**Oct. 14, 1966**
Robert L. Stallings, New Bern, N. C.	**Nov. 22, 1966**
Joseph William Fryer, Inverness, Fla.	**Oct. 9, 1966**
Charles Melvin Miller, Enfield, N. C.	**Sept. 1, 1966**

SCOTTISH RITE CLUBS DIRECTORY

Beaufort County Scottish Rite Club
Julian Vann, 32°.....President
Robert Mohler, 32°.....Vice-President
Ashley G. Leggett, 32°.....Secretary-Treasurer

Chowan County Scottish Rite Club
Henry Quinn, 32°.....President
Clarence White, 32°.....Vice-President
Hermit Layton, 32°.....Treasurer

East Carteret Scottish Rite Club
John Sokolosky, 32°.....President
Ernest N. Hill 32°.....Vice-President
Earl M. Noe, Jr., 32°.....Secretary-Treasurer

Elizabeth City Scottish Rite Club
Vernon Dockery, 32°.....President
Harry Ranhorne, 32°.....Vice President
R. K. Hollomon, 32°.....Secretary-Treasurer

Grifton Scottish Rite Club
Milford C. Batten, 32°.....President
William E. Futch, 32°.....Vice-President
Wilbur Murphy, 32°.....Secretary-Treasurer
William M. Edge, 32°.....Publicity Chairman

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Ed. P. Blair, 33°.....President
Oscar Sermons, 32°.....Vice-President
Woodrow Midgette, 32°.....Sec't.-Treas.

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Wayne Jarman, 32°.....Vice-President
B. E. Miller, 32°.....Secretary-Treasurer

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John D. Charlton, 32°.....President
Robert V. Dawson, 32°.....Vice-President
W. R. Leggett, 32°.....Secretary
Floyd West, 32°.....Treasurer

Martin County Scottish Rite Club
W. M. Tetterton, 32°.....President
J. T. Griffin, 32°.....Vice-President
T. Marvin Britton, 32°.....Sec't.-Treas.

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S. F. Noble, Jr., 32°.....Vice-President
Howard B. Constant, 32°.....Secretary-Treasurer

Ocracoke Island Scottish Rite Club
Benjamin O'Neal.....President
Chris Gaskill.....Vice-President
Harvey Wahab.....Secretary-Treasurer

Onslow-LeJeune Scottish Rite Club
Hubert Lane, 32°.....President
Frank A. Smith, 32°.....Vice-President
R. C. Paschall, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club
Charles E. Campen, 32°.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club
Wylie S. Christy, 32°.....President
J. G. Proctor, 32°.....Vice President
Robert W. Dean, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club
J. B. Childress, 32°.....President
Coyte R. Minges, 32°.....Vice-President
F. L. Yost, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club
H. K. Smith.....President
Carl Aycock.....Secretary-Treasurer

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THE BOBBIE JEFFERSON DENNIS CLASS MINUTES

Tuesday morning, Nov. 15, 1966, the class of candidates receiving the historical degrees of the Fall Reunion of the New Bern Scottish Rite Bodies held its first business meeting in the lecture room under the direction of Lecturer, Brother Robert L. Pugh, 33°. Upon motion duly made, recorded and carried the class was named the Bobbie Jefferson Dennis Class in memory of Brother Bobbie Jefferson Dennis of Fayetteville, N. C., who was killed in action in Viet Nam on October 18, 1966.

The following officers were elected: President, Joseph C. Parker, Cherry Point, N. C.; Vice-President, John W. Ruhsam, Cherry Point, N. C.; Secretary-Treasurer, Leroy H. Price, New Bern, N. C.; and Orator, P. Talmadge Lancaster, Camp Lejeune, N. C.

A business meeting was called at 1:00 Wednesday, Nov. 16, and a collection was taken up for gifts for Brother Robert L. Pugh, 33°, Lecturer; Brother A. D. Leon Gray, 33°, Assistant Lecturer; Brother Thomas G. Slate, 33°, Class Marshal and Brother Leslie L. Parker, 32°, K.C.C.H., Assistant Class Marshal in appreciation of the personal attention that these brethren had given in connection with the lecturing and conducting of the candidates. The class also voted to present a gift to Brother Charlie E. Seifert, 33°, Assistant Secretary, New Bern Scottish Rite Bodies. These gifts were presented to the brethren at the banquet on the final night Nov. 17, 1966. The brethren received the gifts with gratitude and thanked the members of the class for their consideration and kindness.

Donations were made to the Oxford Orphanage and the Masonic Eastern Star Home at Greensboro in honor of this class.

Thursday night, Nov. 17, 1966, the program was turned over to the class at which time Brother Parker expressed thanks to the ladies and men of the Eastern Star for their work in preparing and serving the excellent meals.

The program was turned over to Brother Parker who thanked the Brothers for the beautiful and wonderful degree work installed upon us. Brother Parker expressed his appreciation to all the people who worked so hard to get us through this work. Brother Parker turned the program over to our Orator, Brother Lancaster, who made a very inspiring talk about how the class reacted the past three days. The banquet closed with Brother Parker urging all members of the class to attend the next reunion.

Leroy H. Price,
Secretary-Treasurer

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To Our New Initiates

NEW MEMBERS OF THE BOBBIE JEFFERSON DENNIS MEMORIAL CLASS

Initiated Fall Reunion
Nov. 15th, 16th, and 17th, 1966

4° through 14°

William Edward Blair	Gloucester, N. C.
Henry L. Fornes, Jr.	Greenville, N. C.

15° through 32°

Herman Carroll Austin	Aurora, N. C.
Billy Howard	Jacksonville, N. C.
Joseph G. Metts	Richlands, N. C.

19° through 32°

Stephen B. Atwill, Sr.	Roanoke Rapids, N. C.
Edgar M. Batchelor	Nashville, N. C.
Seth J. Currie	Rocky Mount, N. C.
Robert C. Davis	Rocky Mount, N. C.
Woodrow M. Gay	Roanoke Rapids, N. C.
Wilbur W. Griggs, Jr.	Ahoskie, N. C.
Henry B. Johnson	Rocky Mount, N. C.
George W. Landis	Rocky Mount, N. C.
Julius Russell Norris	Rocky Mount, N. C.
Marshall S. Parvin Sr.	Ahoskie. N. C.
Albert Rabil	Rocky Mount, N. C.
Harvey C. Roberts	Rocky Mount, N. C.
William A. Robinson	Rocky Mount, N. C.
Edson L. Washburn	Rocky Mount, N. C.
Clarence L. Willoughby	Ahoskie, N. C.

4° through 32°

Jack Anderson	Hobucken, N. C.
Wayne D. Anderson	New Bern, N. C.
George L. Armitage	Jacksonville, N. C.
Theodore M. Atkins	New Bern, N. C.
Thomas L. Baker	New Bern, N. C.
Ivory D. Bizzell	New Bern, N. C.
Arthur R. Bloss	Jacksonville, N. C.
Elbert E. Booher	Fayetteville, N. C.
Robert H. Boyd	Ernul, N. C.
Richard B. Bratcher	New Bern, N. C.
Harry S. Brickhouse	Atlantic, N. C.
Perry C. Bryant, Jr.	Williamston, N. C.
Edward B. Bynum	Jacksonville, N. C.
Norman H. Byrd	Greenville, N. C.
Jasper E. Carawon	New Bern, N. C.
Paul W. Chambers	Swansboro, N. C.
George A. Coleman	Hobucken, N. C.
Johnny H. Cox	Cove City, N. C.
Edgar C. Crowell	New Bern, N. C.
Theron R. Dabbs, Jr.	Elizabeth City, N. C.
Billie B. Dickey	Blounts Creek, N. C.
Lester H. Dodson	Camp Lejeune, N. C.
Willie C. Dunigan	Fayetteville, N. C.
John R. Edwards, Sr.	New Bern, N. C.
Leslie D. Feagle, III	Beaufort, N. C.
Leonard Fisher	Jacksonville, N. C.
Russell F. Fiske	Colerain, N. C.
Edward E. Fleck	Jacksonville, N. C.
Curtis O. Forehand	Edenton, N. C.
Joseph W. Fulcher	Jacksonville, N. C.
Junius W. Gaddy, Jr.	Elizabeth City, N. C.
James P. Gantz	Camp Lejeune, N. C.
Lee Kenneth Gearhart	Hubert, N. C.
Stanley W. Gillikin	Beaufort, N. C.
Leland V. Godwin	Wilson, N. C.
Warren B. Goodfellow	Jacksonville, N. C.
Sidney R. Hawkins	Greenville, N. C.
Horace F. Herlihy	Camp Lejeune, N. C.
Roland H. Hodges	New Bern, N. C.
Lawrence H. Holdren	Jacksonville, N. C.
Milton H. Honeycutt	New Bern, N. C.
Henry G. Howell	Kinston, N. C.
George Don Ince	Aurora, N. C.
Saint Elmo James	Elizabeth City, N. C.
Calvin E. Johnson	Beaufort, N. C.
James E. Johnson	Jacksonville, N. C.
Colin Judd Jones, Jr.	Sneads Ferry, N. C.
Harvey L. Joslyn	Morehead City, N. C.
Lee Mark Justice	Aurora, N. C.
Richard H. Kent, Jr.	New Bern, N. C.
Marvin L. Kornegay	Kinston, N. C.
Purvis T. Lancaster	Camp Lejeune, N. C.
Stephen J. Lawrence	Midway Park, N. C.
King David Leggett	Williamston, N. C.
Sidney E. Lowe	Moyock, N. C.
Richard T. McAlpin	Aurora, N. C.
Charles E. McKay	Beaufort, N. C.
Earl F. Manning	Richlands, N. C.
Robert Massie	Arapahoe, N. C.
Fred D. Mattocks	Jacksonville, N. C.
Robert R. Miller	Edenton, N. C.
Samuel J. Murray, Jr.	Elizabeth City, N. C.
Marvin R. Noble	Kinston, N. C.
Rudolph Outlaw	Jacksonville, N. C.
Aubrey H. Parker	New Bern, N. C.
Franklin S. Parker	New Bern, N. C.
Hodges B. Parker	New Bern, N. C.
Joseph C. Parker	Havelock, N. C.
Theophilus W. Parker	New Bern, N. C.
Wilbur Amos Parker	New Bern, N. C.
Wibur Chapman Parker	New Bern, N. C.
Kenneth M. Patterson	Fort Bragg, N. C.
Joseph W. Peppers	Stacy, N. C.
Horace W. Peppers	Hubert. N. C.
Leroy Hilton Price	New Bern, N. C.
John Pridgen, Jr.	Hobucken, N. C.
Theophil P. Reigert	Camp Lejeune, N. C.
Leo C. Ricks	Dover, N. C.
John C. Roberson	Williamston, N. C.
Hubert R. Rose, Jr.	Havelock, N. C.
Jack O. Rose	Atlantic, N. C.
John W. Ruhsam	Cherry Point, N. C.
Robert R. Rupp	Goldsboro, N. C.
James H. Scott	New Bern, N. C.
Osborn L. Scott	New Bern, N. C.
Donald F. Selby	Cherry Point, N. C.
Billy R. Shrum	Blounts Creek, N. C.
Lawrence W. Smith	Cherry Point, N. C.
Robert G. Smith	Deep Run, N. C.
Sam L. Smith	Hubert, N. C.
Joe A. Spence	Elizabeth City, N. C.
Billie T. Springle	Beaufort, N. C.
Bobby T. Springle	Beaufort, N. C.
Guion R. Springle	Beaufort, N. C.
Floyd L. Stevens, Jr.	New Bern. N. C.

Alvin L. Stilley .....New Bern, N. C.
William D. Sugg .....New Bern, N. C.
Ashby R. Tippett .....Cove City, N. C.
Leon M. Toler .....New Bern, N. C.
James D. Waugh .....Jacksonville, N. C.
William R. Wetherington .....New Bern, N. C.
Arthur L. Whaley, Jr. .....Kinston, N. C.
Perry S. Wheeler .....Wilson, N. C.
Stephen A. Whitford .....Vanceboro, N. C.
John A. Williams .....Bayboro, N. C.
George S. Willis .....New Bern, N. C.
William B. Willis .....Morehead City, N. C.
William M. Willis .....Atlantic, N. C.
Floyd Yeomans .....Harkers Island, N. C.

CANDIDATES FALL REUNION NOVEMBER 1966

(Counties from which they came)

Beaufort	9
Bertie	1
Carteret	12
Chowan	2
Craven	36
Cumberland	3
Currituck	1
Edgecombe	9
Halifax	2
Hertford	3
Lenoir	5
Martin	3
Nash	1
Onslow	26
Pamlico	5
Pasquotank	5
Pitt	3
Wayne	1
Wilson	2
Total	129

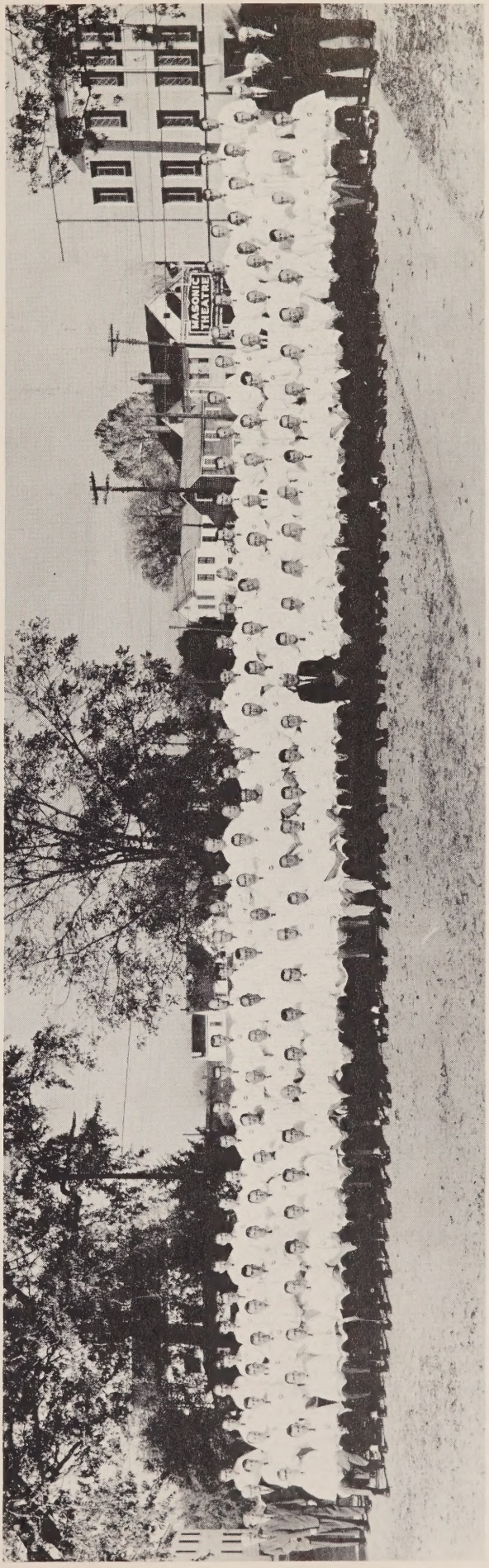
1966 FALL REUNION

SERVICE AWARD MEDAL WINNERS
Nov. 15, 16 and 17

Walter E. Berry .....Aurora, N. C.
Joseph C. Dryden .....Fayetteville, N. C.
Joseph W. Sawyer .....Aurora, N. C.
James F. Modlin .....Beaufort, N. C.
Wilbur Chapman Parker .....New Bern, N. C.
M. J. Stokes .....Rocky Mount, N. C.

32° CAP WINNERS
Nov. 15, 16 and 17

Alvah R. Bynum .....Jacksonville, N. C.
James M. Sutton .....New Bern, N. C.
P. M. Bratcher .....New Bern, N. C.
Alphonso Nixon .....Elizabeth City, N. C.
Everett L. Brothers Elizabeth City, N. C.
Earl M. Noe, Jr. .....Beaufort, N. C.
Harry K. Crenshaw .....Jacksonville, N. C.
Rudolph Henderson .....Hubert, N. C.
William Pappas .....Cove City, N. C.
William R. Leggett .....Kinston, N. C.
Glenn L. Freeman .....Aurora, N. C.
Herbert E. Ing .....Camp Lejeune, N. C.
Charles R. Fullword .....Jacksonville, N. C.
Robert L. Forrest .....New Bern, N. C.
Raymond Williams, Jr. .....Elizabeth City, N. C.



BOBBIE JEFFERSON DENNIS CLASS — FALL REUNION — NOVEMBER 15, 16, 17, 1966

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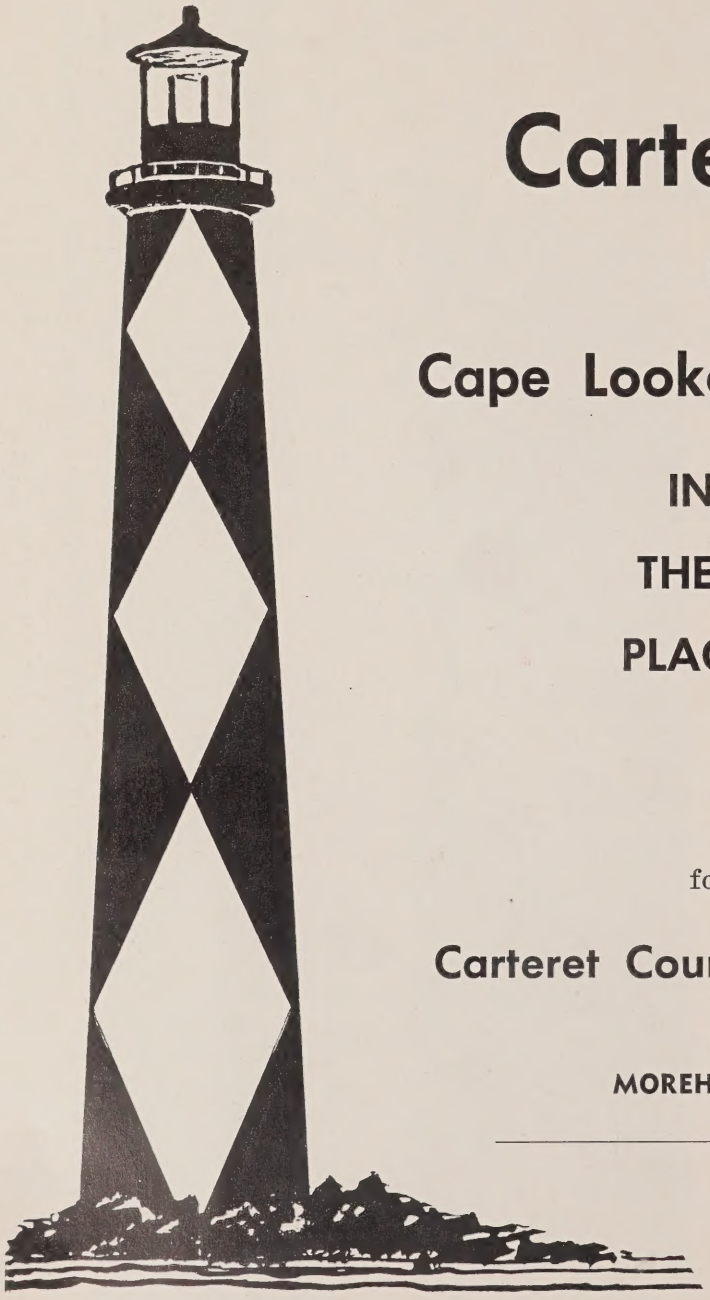
Merry Christmas!!



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